

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 30.

NEW-HAVEN, DECEMBER 21, 1822.

VOL. VII.

PERSIA.

The Scottish Missionary Society have in contemplation a mission in this interesting country, having obtained a knowledge of its condition, by means of their stations on the Caspian. Their Missionaries at Astrachan received some time since, letters from Captain Gordon, a truly Christian Traveller, which contain some useful information concerning Persia. We call Captain Gordon, *a truly Christian Traveller*, because at every stage of his progress he seems to have been desirous of doing something for the advancement of Christ's kingdom. Dr. Henderson, who in 1820 travelled as an agent of the British and Foreign Bible Society writes thus respecting him—

When an inquiry was instituted at Okotsk by the Governor, respecting the want of the Holy Scriptures, copies were found in quarters where they were least expected; which is attributed to the zealous and indefatigable exertions of our countrymen, Captain Gordon, whose tract from Okotsk, the whole way through Siberia to Astrachan and thence through Persia to India, is marked by the most tender solicitude for the welfare of the inhabitants, a diligent investigation of their spiritual wants, and an adoption of such measures for their relief as the circumstances of his immense journey would allow.

The following extracts are from Capt. Gordon's Letters to the Missionaries at Astrachan. From Teboiz, May 13th. (O. S.) 1820 he writes—

As to the Persians, if you will come among them, do not stop half way. Do not halt in the plains of Daghestan. Come up, and possess the land. It is all before you. The enemy has such complete sway, that his subjects cannot but be weary of his yoke.

The Russian Minister has just been with me. It is his most decided opinion, that you may come here and enjoy every protection; and more than every facility, for the Persians will themselves begin the subject of your Mission. He thinks that you would not fail of great success. He advises you to come quietly; not as avowed Missionaries to the Persians, but on the same footing as you came to Astrachan. The Prince he speaks of as open and free in his discourse, though some of the Priests and the more aged Persians are bigotted. If any thing can be done with the Mahomedans, he thinks the Persians the most hopeful.

Abbas Mirza, the Crown Prince and heir to the throne, received copies of Mr. Martyn's Translation of the Testament, as well as his Father. An answer has been attempted to this work at Teheran, with which the Persians are not satisfied. The Prime Minister here is occupied in preparing another.

I tell Captain Harl, with whom I have met here, that I am calling you over. He says, "Come along. The Persians desire nothing more than to talk about this *strange thing*, as they did with Mr. Martyn, who resided here three months." Had he been much longer at Shiraz, they say that he would have converted half the town. The Mollah who used to dispute constantly with him, now says that he ought not to be spoken of among mortals!

From Ispahan, June 11th, 1820, Captain Gordon adds—

I hope that, ere long, you will set out on a twelve month's tour through this country. I feel confident that you would be able to sow much good seed, both by teaching and by distributing the Scriptures and Tracts; and do more good, perhaps, than Persia has received since its subjection to the Arabian.

Since Martyn's time, the English Character has continued to rise in the esteem of the Persians; chiefly from the excellent character of the English Officers who have been with them of late who are universally beloved and respected.

There are difficulties, however, enough in your way. These same Officers, who will, I am sure, shew you every kindness and attention, as they have done to myself, utterly disapprove of attempting "to convert the Persians; yet, they say, you may follow, with propriety, the example of Martyn—*dwell in your own hired house, and receive all that come to you; teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding you.* This, they say, he did; but never attempted to convert them.

You would not be under greater restraint here, in Ispahan, than you are now at Astrachan; acting with the same circumspection, you would be equally secure. Here are 3000 Armenians and 1500 Jews, worshipping as publicly as they choose. I take the most public occasions of shewing and distributing your books—only avoiding a crowd. Having given two or three

Tracts away in the Bazar, I was beset the next day for more ; and, retreating, distributed as many as I could spare.

This place contains upward of one hundred thousand souls, perishing for want of the Light, which you may very probably be the means of causing to arise and shine upon them.

I occupy a delightful, retired quadrangle of the palace of Schah Abbas ; which is the usual abode of the English who pass through this place. It surely will not be long before you are seated on this carpet, with a company of Priests hearing you and asking you questions. They will not avoid you : only perhaps an English Hakken (Physician) would have more visitors than an English Mollah. It is, indeed to our Medical Gentlemen that we owe a great deal of our reputation in Persia ; so that you see the healing of diseases has, in a degree, prepared the people for the reception of the Gospel.

You little think how generally the English Mollah Martyn, of Shiraz, is known throughout Persia ; and with what affection his memory is cherished.

Yet, of course, there must be a dark side. The Great Enemy, in reliance on the fidelity of the Moslems may have been off his guard for a moment ; but will not give them up without a struggle. It would not be surprising, were an active Missionary, zealously engaged in his work, to receive a stab from some fanatic, as soon as his success became apparent—but that stab would pierce the heart of Mahomet ! The Persians are not without a witness in their own minds—they know how to discern between good and evil.

NEW ZEALAND.

(Continued from page 451.)

A War Council of the Natives.

In the road from Kiddeekiddee to Wyemattee, which is twelve or fourteen miles distant, Mr. Marsden met a number of Natives, who inquired whither he was going. He writes—

“ When we told them, they immediately informed us that there was the Atua at Wyemattee. I could not comprehend what they meant, as they all seemed much interested about the Atua. I thought some Chief was dead or near death, as they told us that there were a great number of persons at Wyemattee.

“ We arrived there about sunset, at a farm belonging to the Chief named Terria. Here we met the largest assemblage of Natives that I had ever seen. Terria re-

ceived us very cordially ; and furnished us with a good hut, and plenty of potatoes for ourselves and porters. Here were some of the Heads of Tribes with their Fighting men, from Shukeangha on the Western side of New Zealand, to Bream Head on the Eastern. We walked round the various groups, as they were assembled in different bodies. We found a number of Chiefs, sitting in a circle, in deep consultation. We understood that the Heads of different Tribes had met to settle some war-expedition ; and that each Tribe had to furnish a certain number of men. The concourse of people, and the bustle occasioned thereby, resembled a Country Fair more than any thing else that I can conceive.

“ I inquired what had occasioned so very large a meeting of the Chiefs from such distant parts ; and was informed, that, previous to the destruction of the Boyd (which happened about ten years ago,) Shunghee and his Tribe made war against the inhabitants of Kiperro ; when he was defeated and lost a number of his officers and men, and among them were two of his brothers : and that the Heads of Shunghee's Tribe had called this meeting to arrange an expedition against Kiperro, in order to revenge the death of those who fell in the late war. I was also informed, that Shunghee had been collecting ammunition ever since his defeat, to enable him to renew the war with the people of Kiperro ; and that he had left instructions with his officers to do so in a few months after his departure for England.

“ We spent the evening in conversation with the different groups. They appeared all very cheerful and happy. There was great feasting in their way ; some hundreds of baskets of sweet and common potatoes, with fish, were eaten. The bustle continued more or less during the night. When we retired at a late hour, we left the assembly of the Chiefs sitting in a circle where we had found them, carrying on their deliberations.

Ever since our arrival we had heard loud lamentations from a farm which appeared to be nearly a mile off. When we inquired the cause, the Natives told us that the Atua was there ; and that was all that we could learn. These lamentations continuing without interruption, we determined to visit the Atua next morning, in order to ascertain what it was that interested almost every one we spoke to.

“ We arose at the dawn of day, and walked through the camp again. We found the Chiefs sitting still in a circle. They appeared never to have moved, from

the time of our arrival on the preceding day till now. After walking round and taking leave of the Chiefs, we left this extraordinary assembly ; intending to breakfast with Shunghee's Son, who had lived with me at Parramatta, and whose village was near at hand ; purposing afterwards to visit the Atua, as the lamentations continued with increased cries. When we arrived, we found him at home, with his mother and sisters in the midst of their people. Shunghee's Wife gave me a very hearty welcome, and ordered some provision to be got ready immediately. While we were sitting and talking with them, a number of armed men appeared on the edge of the wood, close to a field of potatoes which lay between them and us. The armed men were naked, and put themselves in a posture of defence. As soon as Shunghee's Son and Daughters observed them, they instantly flew to arms. At first I was not certain whether we were going to have a real or sham fight ; but when I observed that Shunghee's Daughters only charged their muskets with powder, I was convinced it was the latter. When both parties were ready and drawn up in military order, which was done very quickly, they began the fight. The women loaded and fired their muskets with much military spirit, and appeared to be very fond of the sport ; and I could not doubt but they would be equally active and brave in a real battle. The men fought with spears and pattoos. In their contest, they threw one another down, took what prisoners of war they could, and carried them off the field of battle. After they had amused themselves in this way for some time, they closed the whole with a war dance ; and we then took our breakfast. The party which appeared in the wood belonging to Shukeanga, and had come to the General Congress."

Mr. Marsden proceeds—

"We now took our leave of Shunghee's family, and went to see the Atua, the lamentations still continuing. On our arrival, we found a dead Chief seated in great state. His hair was dressed according to their custom, and ornamented with feathers and a garland of green leaves. His countenance was bright and clear, having been recently anointed with oil ; and retained its natural colour. Whether there was a body or not, we could not tell ; for the mats covered the whole up to the chin. He had the appearance of a living man, sitting upright in his chair. I had seen one, some time before, whose head was dressed in a similar way ; and the body

had been preserved and dried as well as the head. This Chief was a young man when he died, apparently about thirty years old. His Mother, Wife, and Children, were seated before him : and the skulls and bones of his family and ancestors were placed in a row on his left hand. I inquired where he died, and was told that he was killed in battle beyond the River Thames, some months ago.

"This Chief was called the Atua, of whom we had heard so much the preceding day. The New Zealanders appear to entertain an idea that the Deity resides in the Head of a Chief ; as they always pay the most sacred veneration to the head. If they worship any idol, it is the Head of their Chief, so far as I am able to form an opinion of their worship.

"On the present mournful occasion, a number of persons had assembled together from a great distance, to comfort the mourners, and to pay their respects to the remains of the departed Chief. His relatives cut themselves according to their custom, till the blood streamed from their faces, arms, and breasts. The more they wound their bodies, the more they believe that they show their love for their departed friends. When I told them that the Europeans did not cut themselves in such a manner for their dead, but only wept ; they replied that the Europeans did not love their friends as the New Zealanders did, or they would do so too. Their loud lamentations, night and day, for the loss of a relative, shows what a state of darkness and ignorance they are in. They sorrow as those without hope. Reason can find no sufficient remedy to relieve the human mind in the day of trouble ; it wants a more solid consolation than reason can give ; it is a Divine Revelation which must enable the surviving Husband, Wife, or Father, to say with David, *I shall go to him, but he shall not return to me.*"

"Three of the Young Men who lived with me at Parramatta, and returned in the Dromedary, have died : two of them were strong healthy young men. Ari was possessed of three mats, at the time of his death, which he directed his Father to send to me after he was dead : these I received, with the news of his death, at the Bay of Islands. Seven have died this year, who were living with me at the beginning of it, four at New South Wales, and three at New Zealand. These young persons belonged to the first families in the Bay of Islands.

How mysterious are the ways of God ! they are *past finding out*. I had fondly imagined that some of these Youths who are now no more, would, upon their return to

their native country, have promoted the general welfare of their countrymen; and have forwarded by their superior knowledge of civil life, their civilization. But *God's ways are not as our ways, neither are His thoughts as our thoughts.*

"When I have conversed with the Parents of these Youths, I have been much struck with the patient resignation of some of them to the afflictive dispensation.

"One of the principal Chiefs, when he heard that his Son was dead at Parramatta, came on board the Dromedary with his Wife. They both wept much. He was a fine youth, and their only Son. He requested me not to fret for his Son, observing that, as he was dead, he was happy that he had died at Parramatta; for he was sure that he could have wanted for nothing in his sickness that would do him good. His Wife said that she was childless now; that they had large possessions of land, but no heir; and requested me to send them one of my Children, whom they would adopt as their own, and who should succeed to their lands. They both ardently wished to have their Son's bones conveyed to New Zealand, that they might be deposited in their Family Sepulchre; and requested that one or both of them might be allowed to go to New South Wales for them.

"The death of the above Youths seems to have attached the New Zealanders more than ever to the Europeans; though I cannot account for this. I should have thought it would have had an opposite effect. Notwithstanding the death of so many of the Chiefs' Sons others are urgent to send their Children to Port Jackson; when I have told them that I was afraid to allow them to go lest they should die, they replied, that they would run the risk of their death, if I would only permit them to go. Korrokorro, Tooi's Brother, has a very fine boy about eight years old, whom he has pressed me very much to take to Port Jackson; when I told him I was afraid to take him, as he would most probably die, he replied, "I will pray for my Son during his absence, as I did for Tooi; and then he will not die."—Though the New Zealanders have no idea of a God of Mercy, such as Divine Revelation exhibits, yet they have a strong belief that they can appease the anger of their God by their prayers.

Notwithstanding the above mysterious dispensation, I have no doubt, but the time is at hand, for these poor Heathens to receive the Gospel; but how or by what means God will accomplish His gracious purposes, I am unable to comprehend, as clouds and darkness are round about his

footsteps. My opinion is, that if half the New Zealanders were to die in their attempt to force themselves into civil life, the other half would not be deterred from making a similar effort; so anxious do they seem to attain our advantages.

Hippah of Tippoohee on the Thames.

"This Hippah is situated at the mouth of a fresh-water river, on a beautiful eminence which commands the River Thames both above and below. The prospect is very extensive. There is a large flat of good land, above, below, and in the rear of the Hippah, well adapted to the growth of grain. A creek of salt-water, about one hundred yards wide, runs from the main river round to the rear of the Hippah, till it meets a fresh-water stream: the creek was navigable for small craft where I crossed it. A battle had been fought upon its banks a few months ago, when a Chief was shot; they shewed me the spot where he was standing, and the bush behind which the enemy lay concealed when he was shot. When we arrived at the Hippah it was too late to proceed up the Thames. After taking some refreshment in the evening, I got a canoe and went up the fresh-water stream, which flowed down between some high hills. A large body of water comes down the creek occasionally. The land upon its banks is exceedingly rich, and could easily be cultivated with the plough. In the valley through which it runs, I met a number of Natives returning from work, with whom I walked back to the Hippah.

"In the Hippah was a Brother of Tippoohee, and several other Chiefs: Tippoohee was not there. I spent the evening with them in conversation upon the ruinous consequences of war, and the advantages of civil government, agriculture, and commerce. Tippoohee's Brother appeared a very mild and sensible man; and expressed his disapprobation of the conduct of many of the Chiefs, who were always fighting and brought great distress on the inhabitants. Temmarangha informed me that this Chief never went to war, he disliked it so much.

"This Hippah has been a very strong place, both by nature and art. It is fortified by very deep fosses, and a high fence made of split wood. In their native mode of warfare, it must have bid defiance to any force which might be brought against it; but it cannot afford secure protection against an enemy armed with muskets. The Natives shewed me where the musket-balls had struck their buildings, and stated that

it was impossible for them with spears to stand against the force of muskets.

"Should the British Government ever form a Settlement at the River Thames, the ground on which this Hippah stands, is, in my opinion, the most eligible spot that I have seen. It possesses many important local advantages. It could easily be made impregnable. It commands the entrance into the fresh-water river, is surrounded by a track of fine land for cultivation, and is convenient for timber to build with; and though shipping cannot come up to it, yet it is more convenient to the harbour where the ships can lie in perfect safety, than any other situation. Small vessels of 100 or 150 tons may come up the river, and anchor opposite to the place.

Hippah of the Arekee, or Head Chief, in the Thames.

This settlement is called Rowpah, and is situated at the junction of the two fresh-water rivers, whose united streams form the Thames. On a point of high land where the two streams meet, and by which it is nearly surrounded, stands the Hippah of the Head Chief, or Arekee, as the Natives call him.

"The Hippah was very full of people, who welcomed us on shore with loud acclamations, and conducted us to the Arekee. He was seated in the midst of his family. He was an old man, apparently not far from seventy years of age, well made, and of great muscular strength. His mother was still alive, with three generations beside her. The native houses here were much larger and better built than any which I had seen in New Zealand. The Arekee appropriated one for us, which accommodated us with lodgings, and about fifty natives who had attended the launch up the river.

The next day being Sunday, we rested in the Hippah, and I spent parts of it in conversing with the Natives upon the works of Creation and the institution of the Christian Sabbath; Temmarangha acting as my Interpreter upon all occasions, when I could not make myself understood. This would be an eligible situation for a Missionary Station at some future period, should God be gracious to this dreary land, where there is no light, and visit this people with His salvation.

CHOCTAW MISSION.

ELLIOT.

From the Missionary Herald.

Extracts from the Journal of the Mission.

(Continued from page 51.)

On the 15th of March, the missionaries

were under the necessity of dismissing from the school a boy, who persisted in acts of disobedience. The case was rendered the more unpleasant by the fact, that the boy was countenanced in his bad conduct by one of his relatives.

[The journal, under date of the 13th, mentions the arrival of Mr. Goodell, as agent of the Board, in company with Dr. Pride. They come from Mayhew, having visited Mr. William's station on the way.]

They were much fatigued by the journey, having been often drenched in rains, and obliged to swim their horses through many creeks. But the Lord graciously protected them, and allowed us the rare and precious privilege of welcoming to our home, one who has just come from visiting a great number of the churches, and who is, expecting one day to preach the Gospel at Jerusalem.

[With the consent of the brethren at both stations, Dr. Pride was to remain at Elliot as a physician; and to visit Mayhew, as circumstances should require. When this arrangement became known in the vicinity, several chiefs expressed much satisfaction with respect to it.]

April, 22. We began this day to plant corn.—There is now a large assembly of Choctaws at Mr. Isaac Perry's, two miles distant, collected to end the days of mourning for Captain Levi Perry, who was killed there in January last. On such occasions the Choctaws frequently feast and drink a number of days. Some of the brethren, however, went to Mr. Perry's and when a favorable opportunity offered, attempted to instruct the ignorant multitude. They were received very kindly.

[On the third of May, the missionaries gave to a very promising Choctaw boy, the name of *Samuel Spring*; to a little Choctaw girl the name of *Isabella Porter*; and to another, the name of *Ann Homer*.]

May 5. About dark, a man came here bringing with him two little girls, and the lad who, about a year since, applied for admission to the school, but, on account of our limited resources, was refused. We are happy in being able to receive him; provision having been made for him by the Rev. John Giles, of Newburyport, Mass. We have repeatedly sent for this boy, since we heard of Mr. Giles' kindness, but have been unable to have him brought to the school till now. Last fall he was beyond the Mississippi river, in company with some Indians, hunting wild game. He told us, that when he came here, a year since, he was "*four sleeps*," on his way.

[Several members of the family have been sick with the common intermittent fever of the season, but, through the divine blessing on the use of means, have recovered—It may, perhaps, be interesting to our readers to be reminded, that only four years previous to the 18th of August last, the first tree was felled at Elliot.]

Aug. 21. Messrs Byington and Wood went to attend a meeting at the house of a Mr. Perry, who lived about 12 miles from us, and who died in June, aged about 70 years. He was a white man, friendly to our mission, and possessed much influence with the natives. He had lived 50 or 60 years among the Choctaws. His children, who are half-breeds, and his other friends, had assembled agreeable to the custom of this nation, to "cry the last cry" at his grave. Two of his sons sent a letter, requesting Mr. Byington to visit them, while together, on a day which they named. On the morning of this day, there was a heavy rain, which continued two or three hours, and prevented the brethren from starting early. They arrived at Mr. Perry's house about two o'clock in the afternoon, and, to their great grief, found, that nearly all the people had dispersed;—not having expected the brethren, on account of the rain. After staying a little while, the brethren returned. They were happy to learn, that all drinking of whiskey was forbidden by the chief. The head-men present helped him to carry his purpose into effect. Some whiskey was indeed brought to the place by certain Indians; but it was kept at a distance in the woods.

Funeral Rites of the Choctaws.

It may be proper here to state briefly the custom of this people in regard to their friends when they die. The Choctaws generally suppose, that, at death, *their friends cease to be*; though some have a faint idea, that there is a future existence of the soul, in which it wanders about in the woods, or elsewhere. Those who have had intercourse with the whites, have probably more correct views.—They generally bury their friends soon after death, and, like other tribes, bury their clothes with them. Frequently they bury the dead in the house, under the bed frame on which the person slept. Some others bury them near the house, and erect a small house over the grave. Around the grave, low seats are prepared where the near friends often sit down, especially the women, and drawing their blankets over their head, they lift

up their voice, and cry and mourn most plaintively. All the friends collect as soon as they can, after the death, and go often to the grave to weep there; and for a long time afterwards, at stated intervals, some of the friends repair to the grave to cry. And whenever any friends arrive, they immediately, with some of the nearest relations, go and mourn at the grave. Generally a certain period of time is appointed for mourning. When this is nearly expired, the friends again assemble, and continue together a day or two to close the mourning. Sometimes persons sit and mourn at the grave during a whole day. As light breaks on the last day of mourning, all go to the grave and cry for the last time; and then rise, pull up the poles which, at the time of burial, had been set around or near the body, and throw them away. Sometimes five or six of these poles are set in the ground, and from top to bottom grape vines, twined into circles like hoops linked together, are hung on them. Sometimes a pole, with a white flag tied to the top, is set at the grave.—After these poles are pulled, the friends never choose to hear any one speak of the dead.—A poor heathen has stated to us, as a reason why the Choctaws cry so much when their friends die, *that they suppose the dead have ceased to be.*

Visit to a company of Mourners,

22. Messrs. Byington and Wood, having learned that the descendants of Mr. Perry were to assemble again this day at the grave of another friend, to end his mourning, rode thither to avail themselves of any opportunity that they might have of making known that Saviour, who is "the resurrection and the life." The place is 25 miles distant. When they arrived, they were treated with much kindness. Most of the persons could understand plain English. About 50 were present. In the evening, the brethren met with the people, and, at a proper time, family prayers were proposed. Capt. Perry immediately called together all the people when an address was delivered, and a prayer offered.

23. Early in the morning the people again assembled when a sermon was preached from John iii, 14—16. The people were attentive and solemn. No drunkenness was seen, nor profaneness heard from any of the natives. The kindness and solemnity of the people shew us how desirable it is to have an evangelist here, who can often visit them.

THE REPORT OF THE PRUDENTIAL COMMITTEE.

We have already published an account of the proceedings of the American Board at the Anniversary meeting in September. The Report of the Prudential Committee has been in part published in the *Missionary Herald*. As it refers in a great number of instances to occurrences already known to our readers, we shall select only part of it for publication. The deaths of the late venerable President of the American Bible Society, of Mr. Thompson, and of Col. Linklaen, who were all members of the Board, are mentioned in the introduction of the Report, which says:—

Such is our frail condition, that even the sacred solemnities of these joyful occasions are invaded by the recollections of friends and associates removed by death; and the voice of congratulation and encouragement is interrupted by the sighs of mourning, and the whispers of condolence.

From the statements respecting the missions, we make the following extracts; and by reference to a brief view of them, published in another part of our paper, the reader will be able to learn the names, and the number of missionaries at each station.

Bombay Mission.

To accomplish an object so important, as the regular and thorough education of Hindoo youth of both sexes, the missionaries have always been desirous of obtaining boys and girls to live in their families. The difficulties which they experience, in regard to this subject, have been stated in preceding Reports. The prospect has become somewhat more favourable. All the missionaries now have children in their families, enjoying the benefits of Christian instruction and pious example. Mrs. Hall has a boarding school of 10 or 12 pupils, whose parents or guardians support them, and thus aid in supporting the mission. Mrs. Graves has four children in her family, two of them born of Catholic parents, and all committed entirely to her management. Mrs. Nichols has taken four children in the same manner; one a poor Mahratta girl; the others, children of Hindoo women by Europeans. An infant foundling, whom Mr. and Mrs. Graves had adopted, and who had been baptized by the name of Caroline Smelt, died a few months afterwards of the epidemic.

Station of Tillipally.

The Charity Boarding School for Heathen children contain 23 boys and six girls. There are seven free schools for heathen children, containing 315 boys, and 14 girls. Five natives are members of the church,

having been admitted by baptism, after a public profession of their faith, and evidence of their having received the truth in love.

Station of Batticotta.

The Charity Boarding School contains 22 boys and four girls; and four schools for the gratuitous instruction of heathen children contain 180 boys, and two girls.

The same course of labours is pursued here, as at the other stations; but no details have come to hand as in preceding years.

Station of Oodoorville.

The Charity Boarding School contains 11 boys and three girls. Five native free schools contain 250 boys and six girls.

Station of Pandileripo.

George Koch, a youth of Dutch extraction, a member of the church, assists Dr. Scudder in his medical services, as well as in communicating religious instruction. The Charity Boarding School of Heathen Children contains 16 boys and two girls; and three free schools contain 125 boys and four girls. One native convert, besides George Koch, is a member of the church. The last letter mentions, that a lad in the boarding school was a candidate for admission to the communion.

Station of Manepy.

Five native schools contain 245 boys and eight girls.

Thus it appears, that the missionaries in Ceylon, besides performing the general duties of evangelists and pastors, educate 87 heathen children in their families, and superintend 24 free schools, containing 1149 children. The whole number of their pupils is therefore 1236, of whom 49 are females. There is reason to conclude, also, that the number of children received into the families will be greatly increased, when the latest remittances and communications from this country shall have reached the place of their destination.

Station of Brainerd.

The number of pupils in the school is somewhat less than during one or two preceding years. This diminution was occasioned partly by the establishment of other schools, which received some of the pupils from Brainerd, partly by the disaffection of a few parents, in consequence of unfounded rumors against the school; and partly by various other causes.

The girls have received very particular attention, both in regard to their becoming acquainted with the common domestic employments of women, and in regard to those

studies, which are taught in the common schools of our country. The charge of their instruction lay almost entirely upon Miss Sarah Hoyt, till after the arrival of Mrs. Dean and Miss Elsworth, by whose cheerful co-operation she was greatly relieved, and enabled to devote more time to the pressing concerns of the family. The female pupils have, from the commencement of the school, been remarkable for their obedience, and aptness to learn. The highest class sustains a better examination, than most girls of the same age, who have attended school constantly from their early years. While out of school all the girls, except a few of the youngest, are diligently employed, either with the needle, or some other implement of female industry; and the alacrity, with which they enter upon their various employments, is highly interesting.

The estimate of the property of the mission, when the Corresponding Secretary was at Brainerd in May last, is summarily as follows:

Improvements of land,	-	\$1,300
Cart, waggons, and other agricultural implements,	-	550
Live stock,	-	2,730
Saw-mill and grist-mill,	-	4,000
School-house, two stories high, for the girls,	-	1,000
Other buildings,	-	1,265
Mechanical tools,	-	420
Iron, steel, lumber, &c. &c.	-	485
Household furniture, loom, wheels, kitchen furniture, &c.	-	2,500
Library and globes,	-	1,000
Medicines, surgical instruments, &c.	-	300
Provisions on hand,	-	1,840
Total,		\$17,390

In connexion with this estimate it should be observed, that there are collected in this little community six families, and six unmarried assistant missionaries, beside the Cherokee children and hired labourers; that the number of persons to be provided for, during the whole year, excepting a few weeks of vacation, varies from 100 to 140; and that, with the buildings now erected, the families are too much crowded for convenience or comfort. It is proper to add, that the missionaries carried with them, as their own property freely devoted to the service, household furniture, books, and other useful articles, to the amount of many hundred dollars. These articles in their present state, are included in the preceding valuation.

NEW-HAVEN, DECEMBER 21.

LETTERS FROM JOHN THORNTON, ESQ. TO THE REV. SAMSON OCCOM.

Believing that those who have perused the letters of Mr. Thornton to Mr. Occom, which we have already printed, would be pleased to see the continuation of them, we accordingly publish them in our present number.

Clapham, Feb. 19, 1773.

Dear Sir,—I was unwilling to omit an opportunity of thanking you for your acceptable letters of 20th July, 14th and 26th Oct., and that for the trustees is delivered them. I think if you give them a letter about once a year, with an account of the remarkable incidents that occur, it will not be amiss, and you may inclose it to me. This I trust will be a means of keeping up that good opinion they entertain of you and secure your pension.

I am sorry for your bodily infirmities. As the outward man decays, may the inward grow stronger and stronger, and let not the devil have a sham quarrel with you, but in the name of the Lord attack his black kingdom, and go forth in the power and might of our Emmanuel to pull down the strong holds of sin, looking to Jesus the captain of our salvation, to strengthen you in every hour of need, and give you the victory; if we do not forsake him he will not forsake us, and if he is for us, it matters little who is against us. Beware of Satan's devices, his interest is best promoted by that spirit of jealousy, pride and division that he too often sends forth with success among the labourers in God's vineyard. Let it be your care to watch over your own heart, let not other mens' failings or mistakes be a plea for slighting the care of yourself. Do my dear friend, watch over yourself with a true godly jealousy, and keep ever one eye there, and the other ever fixed on Jesus. The enemy for wise reasons is permitted to practice his sophistry, but the Scriptures furnish us with materials whereby to make a manly resistance against him, under a positive assurance, that if they are rightly managed, he will flee before us, and his very oppositions shall through overruling grace tend to the spiritual good of God's people. The weapons we should avail ourselves of, are watchfulness, prayer, preaching, the shield of faith, &c. These he cannot stand against, but when neglected, or but faintly employed, or we use other weapons of a different kind, such as false zeal, passion, carnal wisdom, and the like, he is surely more than proof against such. You have had abundant experience of what

human nature is, how proud, how selfish, how confident, and how strongly fortified against religious impressions by a carnal and rebellious heart; perhaps you once thought to overcome all these by dint of argument, by proposing to their understanding a free and full salvation, and overawing them by the authority of God's Word. But remember my dear friend, What is the light of the sun to a blind eye? What are the cordials of redeeming love to a dead soul? And what are all human arguments considered in themselves to the subtleties of Satan and the false reasonings of a deceived heart? These things should teach us our nothingness, and convince us that the whole of success ought to be attributed to the Almighty power of God; and the Lord so orders matters as to convince us that his strength is and shall be perfected in our weakness; and I have never known it to fail, that when we are duly sensible of our own nothingness, but the Lord blessed our labours in proportion to such a sense of ourselves, and I doubt not but this is your experience also.

When the sword of the Spirit is sent with power, we often hear of great opposition; and it is a good sign, for the two strong men armed (I mean Christ and Satan) are in immediate contest. The one for the salvation, the other for the destruction of precious souls. Blessed be God who giveth us the victory through our Lord Jesus Christ. Man's extremity is God's opportunity, both in particular straits and in public ministrations. Have not you, my dear sir, often found it so, in your own particular case, that God often causes light to shine out of darkness, gives strength to the weak, wisdom to the foolish, and in the mountains of difficulties and distresses, has appeared and shewn himself the Almighty? All this is to hide pride from man, and thus the Lord shows us our own nothingness and absolute dependance upon him. Such a sense of ourselves and of God's sovereignty, is our highest attainment in this life, and what we shall practice for ever in heaven. You may perhaps remember Bunyan's very expressive and instructive Riddle

He that will kill must first be overcome

Who live abroad would, first must die at home.

We are in an imperfect state, and are all liable to mistakes, which should teach us the lessons of sympathy, forbearance and charity. Looking at our failings and the excellencies of others is the most effectual method to cure self-love and self-importance. Speaking of our friend's virtues to

others, and concealing their infirmities, is true benevolence. Speaking or writing to a friend himself, and in a christian spirit acquainting him with some infirmities or follies he may not be sensible of, and allowing the same freedom in return, I look upon as true christian friendship. That the Lord may long shine upon you and yours, is my earnest prayer, and hoping that we shall often remember one another in our best hours, I am with sincere regard, dear sir, yours affectionately,

JOHN THORNTON.

Clapham, January 1, 1774.

Dear and Rev. Sir,—Since my last of 19th Feb. I duly received your acceptable letters of 23d January, 16th April and 10th May last, and you may rely on your Drafts being punctually paid. If you look over my letter you will find my desire was that you would immediately draw fifty pounds, and at six months from the 5th May £25 more, and so every 5th Nov. and 5th May draw £25, and should your occasions require it sooner, your Bill shall be equally paid; and I would have it drawn at the time even if you do not want it, as you can lodge it safe with some friend on your side, and it will thereby be secured for your family in case of your death, so do not delay beyond the time in future on any consideration; and I would recommend to you to write to the Hon. Trust, once a year how you go on, but as to what relates to the Bills, you need only advise me of them, and thank them in general for the continuance of their kind allowance of fifty pounds a year to you. I am glad to find your health is somewhat better and that you do not preach altogether in vain, and I can assure you I am often mindful of you. May the Lord shine on you and yours more and more, and give you to follow on to know the Lord; and the more you press on and get intimately acquainted with the lovely Jesus, that loving Saviour who so loved us as to give himself for us, the more will be your joy and peace in believing, and we can get but a little way on the heavenly road till we lay down these ensnaring vile carcasses and vie with Angels in songs of praise which I trust will be an increasing delight, through the boundless ages of eternity; and indeed I hope as our theme is more noble, we shall leave them behind, for Angels have not our heart felt experience of redeeming love, and what regards ourselves seems widely different from what regards another. As it was in the beginning so it is now and shall be world without end. Christ's is a little flock, the professing world is a small part in compar-

son of the whole ; and the possessing, perhaps a still smaller, when compared with the professing, yet our Jesus reigns and makes all fulfil his purposes, and we need not more than what we have, for he that is our friend, more than we are to ourselves, orders every circumstance that concerns us ; even our hairs are numbered, and every thing is just that to us which he is pleased to make it ; and if we had it according to our foolish wish and desire, and not as his infinite wisdom directs, it would not be so well with us. Let us then consider his hand in all, and be thankful for all his appointments on earth ; we shall certainly be so in heaven if ever we get there, and we may safely anticipate the satisfaction. As to the great business of reformation, all, perhaps, that is in our power, is to reform one. Let us be watchful with a truly godly jealousy over our corrupt deceitful heart, and pray that we be not led into temptation, for we have the seed of every corruption in us. Let us take care to turn the right side of the glass, when we look at others. We often expect too much, and judge not righteous judgment. The mercy of God should be remembered how wonderfully extended to us ; and if he dealt with us as we too often deal with others, we should be without hope indeed. How wonderfully has he guarded the avenues of sin. Conscience is an abiding and faithful monitor. A conscious blush at evil, accompanies early life, and when we are grown up, we are not without our checks. A head-ache, attends drinking to excess till habit has worn it off. A nauseating, attends eating immoderately till the stomach is weakened. We recoil at indecencies of every kind, till habit has made them familiar. We are shocked at profaneness, till frequent hearing thereof reconciles us to it. Even the robber makes his first attack with a trembling hand, and repetition also can embolden him in the paths of destruction ; but were we to reflect on God's kindness to his people, we may read love throughout. When they are persecuted, if it was for their sin, or many evils that they might justly accuse themselves of, it might overwhelm them, and therefore he declares it shall be for the little good in them, rather than the much evil, and consequently the bitter is sweetened with an inestimable blessing, as Matt. 5. 10, 11 and 1 Peter 3. 14.

I thank you for your sermon, which was very acceptable, and I hoped to hear a full account of the Negro preacher, and shall be very ready to contribute towards getting his wife released, or to aid him to go among

his countrymen, and you may draw on me as far as £10, if you find it needful, and if you wish to have any books, I shall be ready to send you a few to disperse.

I heard before of two Negroes, that are members of the Rev. Samuel Hopkins' Church, of Newport, one of which, by means of a prize in the lottery, had purchased his freedom, and the other hoped soon to get his, as he was concerned with him in the Ticket. They both had a desire to re-visit their native country, and tell of Jesus in Africa, and seemed likely to be soon qualified for the ministry. I desired the Rev. Wm. Gordon, of Jamaica-plain, who transmitted me this account to give them some aid on my behalf. I shall be glad to know whether the person you mean is one of them, and it appears to me most eligible, that they should return together ; and pray write me any particulars relative to them, that you hear, and remember, I am always glad to hear any thing that is remarkable, and how you go on.

I apprehend you and I shall not love one another the less for being acquainted. We are often ruined here by parties. Let our study be to approve ourselves Israelites indeed, in whom there is no guile, and to love all that love the Lord Jesus Christ in sincerity. I am a Calvinist in principle, and an Arminian in practice, and endeavor to take all my religion from the Bible ; taking great heed what spirit I am of. When I consider the blindness of the Apostles all the time they had the personal presence of Jesus, I see the excellency of the Lord the Spirit who takes of the things of Jesus, and manifests them unto us. I will give you my view of a believer, and I shall be glad of your animadversions upon it.

The Believer has a perfect sanctification as well as justification in his Lord and Saviour. In his approaches to the Throne of Grace he looks beyond both guilt and graces in himself, pleading only the glorious salvation of Jesus. Christ crucified is not only the source of peace, acceptance and humble boldness, but also of inward purity and heart holiness. Sin cannot be mortified but by looking to him that hung upon the cross for its atonement ; and that beholding the glory of God in the face, person and undertaking of Jesus, is the only thing that transforms and changes the soul into the same image. Christ is the tree of life, both root and branch ; the temple, the altar, and the sacrifice ; the giver and the gift ; the all in all in a believers

dependance. Christ thus apprehended is the cause of holiness in the bud, blossom, and fruit.

A perfect Christ is a cordial in fainting times; a door of hope in times of trouble and temptation; an healer of spiritual sickness; a setter of bones when broken by wilful sin, or aggravated backsliding; a fountain watering his own graces in the heart; an altar sanctifying every gift that is offered; in a word, the spring of all happiness and peace, purity and holiness, here and for evermore. Our sanctification in Christ is complete; holiness evidences the legitimacy of our birth, admits of different degrees, is of a growing nature here below, and will be capable of increase perhaps in the regions of glory.

The Rev. Wesley is soon to be tapped for a dropsy at 73. His merit will not be known till after his death. I account him eminently useful in the church of Christ, and I cannot be very partial, as we are pretty wide in sentiment, and what may appear strange, I have never seen him; but I have exchanged some letters with him a considerable time since, and we have always been friendly, as indeed I have endeavoured to approve myself with all, and on the whole I think successfully. Though our breath is in our nostrils, and we know not what an hour may bring forth, yet how faintly do eternal things affect us, and how little we live as on the confines of death. The Lord bring eternity nearer our minds, and Jesus nearer our hearts. May God bless you and yours with covenant blessings, and make you a truly Royal family, even heirs of a crown that fadeth not away. We have a sure promise of two kingdoms, the kingdom of grace, and the kingdom of glory; and if our God is for us, it matters little who comes against us. May the Lord Jesus bring and keep you and yours at the cross, to see and sing the wonders of redeeming love, till you are called up higher to sing eternal praise with all his saints. Grace, mercy and peace be with you and with Dear Sir, Yours affectionately,

JOHN THORNTON.

To Rev. S. Occom.

For the Religious Intelligencer.

A NARRATIVE OF A REVIVAL OF RELIGION IN JEFFERSON, N. Y.

Communicated by Rev. William Salisbury.

The church in this place was organized about 13 years since. About a year after I was installed as their pastor. From that time to the present revival, general stupidity and conformity to the world

prevailed. None felt any anxiety concerning the state of things. The professors of religion were slumbering with the world. The church has always been small, and the additions, which have been made by profession or letter, have done no more than to fill up the places of those who were removed by death or otherwise; so that on the whole the church had no increase in numbers. About 6 or 7 years since, during a season of some religious excitement in a neighbouring town, several of the people here were somewhat impressed, but not an instance of conviction and conversion took place, except in a neighbourhood, about 5 miles from the centre of the society, where two families resided, the heads of which were members of the church. Four persons in that place became hopefully the subjects of divine grace. During this period, the body of the church remained exceedingly dead. About a year and a half before the late revival, one or two individuals in the church appeared to be revived, and manifested a degree of engagedness in religion. Meetings for conversation were held, more particularly with a view of ascertaining the feelings of the church in respect to a revival; but it appeared that the spirit of revival dwelt only with the beforementioned individuals. A few non-professors had their attention excited; convictions were produced in them, and five or six experienced hopeful conversion. The youth met together in divers places once or twice in the week for vain amusement and recreation, that their minds might by this means be diverted from their spiritual concerns. This device of the adversary succeeded, and the fair appearances were blasted. It plainly appeared, that God was waiting to be gracious; he clearly shewed us that on his part he was willing to display his mercy and grace. Professors in general continued to be unfeeling, as they had always been, and conceived that there was no particular duty devolving on them in connection with revivals. All were settled down in a state of carnal security, and criminal conformity to the world. The youth, in a particular manner, were exceedingly addicted to vanity, and had banished all thoughts of death, judgment, and eternity from their minds. It seemed, in truth, that God would soon come out in judgment against us, and remove the candlestick from its place.

In the autumn of 1821, it was proposed to the church that a prayer meeting be held on Saturday evenings for the purpose of praying for a revival of religion. A few attended the meetings. Afterwards a prayer

meeting was appointed to be held on Tuesday evenings. A few of the members of the church attended both the meetings, and occasionally some impenitent sinners. This state of things continued until the first of January last. It was previously understood that the young people designed to have a ball on the evening of the new year. It was therefore proposed, that the meeting for prayer that evening should be continued as long as the ball continued, and the proposal was approved of. Several of the church convened, and continued their prayers, with one accord, during the greater part of the night. The specified objects of their prayers were a revival of religion, with a particular reference to the youth engaged in the ball-room. From this period things began to wear a more favourable aspect. About this time it was publicly mentioned, that so many of the church as were anxious for a revival of religion, and had experienced, as they trusted, something of a revival spirit, would meet on the following week. At the time appointed, several met, who believed themselves anxious for a revival. Our stated meetings became more fully attended, especially on Tuesday evenings, and a degree of attention on the means of grace was excited. In addition to these, the church appointed days for fasting and prayer. Although a religious attention had been excited, it was not known whether any individual was under conviction; and such was the state of things that it appeared uncertain whether we should be left to return to our former state, or whether the Spirit of the Lord would descend in its convicting and converting influences. It was stated to the church, that we had great reason to be encouraged. We had been praying, that God would excite a religious attention among the people, and he had excited such attention, but that we had not yet specifically prayed for the conviction and conversion of sinners. It was, therefore, recommended, that we make their conviction and conversion the specific object of our supplications. Shortly, the work commenced in the centre of the society. The Spirit of the Lord came like a rushing mighty wind, bearing down, as it were, the ancient forest trees. The subjects of the work were males, who were heads of families, living in or near the centre, between 30 and 50 years of age, and reputed the most obdurate and hardened among us. The first who experienced converting grace, and took his stand on the Lord's side, was a man of intemperate habits, and about fifty years of age. So powerful was the work on this class that 16 or

18 had experienced hopeful conversion, while only 4 or 5 of other classes were rejoicing in hope. So powerfully did the Spirit operate in the centre of the society, that for the space of a fortnight, all business was suspended, excepting such as was absolutely necessary; and if there had been a corpse in every family, the solemnity could not have been greater than on this occasion. It may here be noted, that so powerful was the work of the Spirit in this part of the town, that in twelve families, the whole number residing in the centre, in which previous to the revival there was not a single altar erected on which the morning and evening sacrifice was offered, now there are eight. It appeared for a season, that the Spirit of the Lord would pass by the youth, and bring into the kingdom scarcely any but the middle aged, and heads of families. After this the female youth were brought under conviction, so that considerable numbers of them were at one time under serious impressions; and now it seemed as if God would pass by the male youth. After this, the revival took hold of all classes.

The subjects of this work were generally first alarmed in view of their future doom, and experienced an awakened sense of the awful justice of God; then they were led to see their heart, as enmity against the character and government of God. When they experienced a change of heart, they felt a satisfaction in the character of God as just and holy, and desired to rely on Christ entirely for their salvation. Their hearts now approved of the justice of God in the condemnation of the sinner. The new converts, after they had experienced relief from what they called their burden, had trials in their minds concerning the soundness of their hopes, and were afraid, lest they should be found at last building on the sand. And there are some instances in which the first hopes were given up as unsound, and, after a season of deeper conviction, they experienced what they considered a better hope.

With respect to the character of the work, it may be stated, that those persons, who were between 30 and 50 years of age, had in the early part of the revival most pungent convictions of sin, and of their opposition to God, and in most cases such convictions were of short duration. During the height of the revival the most solemn stillness prevailed in our meetings, excepting now and then a half stifled sigh would escape from some individual. It appeared as if the judgment was in reality sitting upon the convicts, and they were

expecting soon to hear the solemn sentence pronounced. None of the converts appeared to be animated with great joys; but, in general, realized their own sin and guilt in the sight of God, and on this account were led to humble themselves at the foot of the cross. They were brought to see that they were absolutely dependent on God, and that nothing short of an unconditional surrender into his hands could secure their spiritual welfare: and though they felt themselves entirely dependent on God, yet they conceived that their own wicked hearts were the only reason why they had not before made their peace with Him. The sentiments embraced by the new converts are those which are generally termed calvinistic.

One or two instances of individual conversion now in the recollection of the writer, may be recited. One is of a youth, who had been inclined to believe in the doctrine of the final restoration of all men. When the Spirit of God took hold of her mind, she had the most dreadful views of the eternal miseries of hell, and apprehended that she was falling into the bottomless gulph. This state of mind continued for a short time, then these awful apprehensions of future wretchedness in a great measure subsided, and she became deeply convicted of the opposition of her heart against the character of God. During the period of her convictions, for an hour or two, she thought herself exceedingly happy, and began to conclude that God had revealed his grace in her. But it soon turned in her mind. Is this conversion? Must not this be a delusion of Satan? and soon this imaginary happiness vanished, and she found herself as great an enemy to God as before. In a few days she was hopefully brought to lay her soul at the foot of the cross. Another instance is of a person whose mind became deeply impressed with a view of her lost and ruined state, of the perfect justice of God, and of the entire sinfulness of her heart. Immediately before she was led to surrender herself to God, (which was in four or five weeks from her first impressions) her sense of her wicked heart rose so high, that she could scarcely support herself; and when relief was extended, as she hoped, her soul was drawn out to love the justice and holiness of God, and felt herself happy in her views of such a God, without as yet concluding that she was interested in his mercy.

A remarkable display of divine grace, which occurred during the season of refreshing among us, deserves to be noticed.

This was in a neighbourhood where a religious excitement did not commence as soon as in others. As one or two were known to be under some exercises of mind, a religious meeting was appointed in that neighbourhood. At the first meeting a considerable number attended, and the Spirit of God was evidently present, for numbers appeared to be seriously impressed. From this time the work increased, and a few individuals experienced hopeful conversion. Meetings continued to be held in different places in that neighbourhood, but in 4 or 5 weeks a meeting was appointed in the same place where the first was holden. Those who had been for that period under conviction attended, but exceedingly weighed down under the burden of sin and guilt. After the usual exercises of the evening, such was the situation of convicted sinners, and such their unwillingness to retire, that it was thought advisable to continue the meeting. Prayer was offered up in particular for them, and before the close of the meeting, nine, it was hoped, had passed from death to life. Whether these experienced a real conversion, the judgment will no doubt disclose; but so far as the writer has had the opportunity to know the state of their minds, he thinks there is reason to believe that some of them, perhaps all of them have experienced religion.

The number of hopeful converts is not far from 120. *Ninety-two* have united with the church, 30 by a public profession, and 12 by letter. About 20 indulge hopes, who have not yet come forward to unite with the church; and about 20, who reside in a neighbourhood, where there is a small branch of a Baptist church, have united with that denomination. About 26 altars are now erected, on which the morning and evening sacrifice is offered.

The writer would, in the close of his narrative, suggest a few things.

1. It has been commonly said by enemies to revivals, that they generally respect the female part of society, and persons of weak intellect, supposing that this militates against the genuineness of revivals of religion. But this objection was wholly done away by the peculiar manner in which the Spirit of the Lord commenced its operations. Here we have seen men of strong minds, of vigorous constitutions, of considerable information, 40 or 50 years of age, several of whom had been magistrates within the state, enquiring what they must do to be saved, and coming over on the side of Christ, while females and youth seemed to be almost wholly unmoved.

All opposition to the work of the Spirit was thus hushed, before the attention of females and youth was called up.

2. It has very clearly appeared, that God has poured out his Spirit in answer to the faithful supplications of his servants. The prayer meeting on the evening of the 1st of January appears to have been owned of God, and to have been an important step in the revival. Our seasons of fasting, the weekly meetings of a few pious females, as well as our meetings of prayer, appeared to be owned of God. There are instances in which individuals have continued with one accord in prayer during the night. What we called our secondary prayer meetings appeared to be peculiarly owned. These were meetings which were held after the close of the first, in which we designed to have our prayers as appropriate to the object as they could be, and in which sinners under serious impressions were urged to an immediate submission to God.

3. We have learnt the fact that nothing prevents or keeps back revivals of religion but the unfaithfulness and inattention of Christian churches. God on his part is ready, but Christians are not ready. God is waiting to be gracious, but they are saying, the time is not come for the Lord's house to be builded. May Zion in every part of our land and world rise and put on strength, and come to the help of the Lord. When such a harvest is to be gathered in, let no Christian be indifferent in the discharge of his duty.

WILLIAM SALISBURY.

BRIEF VIEW OF THE MISSIONS

UNDER THE DIRECTION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, COMPILED OCTOBER, 1822.

The following view of our Missionary Stations was published in connection with the sermon of the Rev. Dr. Miller, which was delivered in this city at the last meeting of the American Board. It will be useful as a table of reference, the reader bearing in mind, that since its compilation, some missionaries have sailed for the Sandwich Islands, and that Messrs. Bird and Goodell, of the Palestine Mission, with their wives, have also sailed.

The Board was instituted in June, 1810; and incorporated June, 20, 1812.

I. MISSION AT BOMBAY.

This mission became fixed in 1814. The missionaries are engaged in three principal objects:—the translation of the Scriptures; the superintendence of schools; and the preaching of the Gospel. The mission has three stations—Bombay, Mahim, and Tannah.

Bombay.—A large city on an island of the same name. It is the capital of all the British possessions on the western side of the peninsula, and is the primary seat of the mission.—Rev. Gordon Hall, *Missionary*; Mr James Garrett, *Printer*. The widow of the late Mr. Newell resides here.

Mahim.—Six miles from Bombay, on the north part of the island.—Rev. Allen Graves, *Missionary*.

Tannah.—The principal town of the island of Salsette, 25 miles from Bombay.—Rev. John Nichols, *Missionary*.

The missionaries had established 25 schools;—17 on the islands of Bombay and Salsette; and 8 at as many different places along one hundred miles of the adjacent coast. But of these 25 schools, they were obliged to suspend 10, about the middle of last year, for want of funds. The schools contain, on an average, about 50 scholars. The missionaries are now ready to print the whole Bible, translated by them into the Mahratta language, as fast as the means can be procured.

II. MISSION IN CEYLON.

This mission was established in the district of Jaffna, October 1816. It has five stations;—Tillipally, Batticotta, Oodoo-ville, Panditeripo, and Manepy.

Tillipally.—Nine miles north of Jaffnapatam.—Rev. James Richards and Rev. Daniel Poor, *Missionaries*, Nicholas Permander, *Native Preacher*.

Batticotta.—Six miles north-west of Jaffnapatam.—Rev. Benjamin C. Meigs, and Rev. Henry Woodward, *Missionaries*. Gabriel Tissera, *Native Teacher*.

Oodoo-ville.—Five miles north of Jaffnapatam.—Rev. Miron Winslow, *Missionary*, Francis Malleappa *Native Preacher*.

Panditeripo.—Nine miles north-west of Jaffnapatam.—Rev. John Scudder, M. D. *Missionary*.

Manepy.—Four miles and a half north-west of Jaffnapatam.—Rev. Levi Spaulding, *Missionary*. Philip Matthew, *Native Preacher*.

The blessing of God has attended the labours of the missionaries among the youths in the schools; especially at Tillipally, where those who had been longest in the schools principally resided. A silent, but perceptible, influence is also exerted on many natives in the district of Jaffna.

III. MISSION AMONG THE CHEROKEES.

This mission was established in 1817. It has three stations;—Brainerd, Creek-Path, and Taloney; and new stations are contemplated at High-Tower, Chatooga, Wills-Town, and other places.

Brainerd.—Is the oldest station of the Board among the Indians; and is situated within the chartered limits of Tennessee, on the Chickamaugh creek, 250 miles N.

W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville.—Rev. Ard Hoyt, Rev. Daniel S. Butrick, and Rev. William Chamberlain, *Missionaries*; Dr. Elizur Butler, *Physician*; Messrs. Abijah Congar, John Vaill John C. Ellsworth, Erastus Dean, Sylvester Ellis, and Ainsworth E. Blunt, *Assistant Missionaries*; and John Arch, a converted Cherokee, *Interpreter*.

Creek-path.—100 miles W. S. W. of Brainerd. A school was established here April, 1820.—Rev. William Potter *Missionary*.

Talcney.—Sixty miles S. E. of Brainerd. A school was established here in May, 1820.—Messrs. Moody Hall and Henry Parker, *Assistant Missionaries*.

IV. MISSION AMONG THE CHOCTAWS,

Commenced at Elliot, in August, 1818. It has three stations;—Elliot, Mayhew, and the French Camps.

Elliot.—Within the chartered limits of the state of Mississippi; on the Yalo Busha creek; about 30 miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd; and 145 from the Walnut Hills.—Mr. Cyrus Byington, *Licensed Preacher and Missionary*; Dr. William W. Pride, *Physician*; and Messrs. Moses Jewell, Joel Wood, Anson Dyer, Zechariah Howes, John Smith, and Elijah Bardwell, *Assistant Missionaries*.

Mayhew.—On the Ook-tib-be-ha creek, 12 miles above its junction with the Tombigbee, and 100 east of Elliot. Commenced in the spring of 1820.—Rev. Cyrus Kingsbury and Rev. Alfred Wright, *Missionaries*; and Messrs. Calvin Cushman, William Hooper, Samuel Wisner, Philo P. Stewart, and David Remington, *Assistant Missionaries*.

French camps.—A settlement on the Natches road, south-west of Mayhew.—Mr. Loring S. Williams, *Assistant Missionary*.

V. MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

Commenced in 1820. There is only the station of *Dwight*.—On the west side of Illinois creek; 4 miles north of the Arkansaw river, 200 miles from the Arkansaw Post; and 500 up the Arkansaw, following the course of the river.—Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries*; and Messrs. Jacob Hitchcock and James Orr, *Assistant Missionaries*.

VI. MISSION AT THE SANDWICH ISLANDS.

Established in April, 1820. It has two stations;—Hanaroora, and Wymai.

Hanaroora.—On the island of Woa-hoo.—Rev. Hiram Bingham and Rev. Asa Thurston, *Missionaries*; Messrs. Daniel Chamberlain and Elisha Loomis, *Assistant Missionaries*; and Thomas Hopoo and John Honoree, *Native Assistants*.

Wymai.—On the island of Atooi.—Messrs. Samuel Whitney and Samuel Ruggles, *Assistant Missionaries*; and George Sandwich, *Native Assistant*.

VII. MISSION TO PALESTINE.

The first missionaries arrived at Smyrna in January, 1820.—Rev. Pliny Fisk and Rev. Daniel Temple, *Missionaries*.

Most of the foregoing missionaries, and assistant missionaries have wives. At several stations among the Indians, there are unmarried females, labouring as teachers and domestic helpers.

SUMMARY.

The ship William Penn, arrived at New-York, spoke Nov 26, lat. 38, lon. 59, ship Thames, of New-Haven, for the Pacific, having on board the Sandwich Islands Missionaries.

The Rev Messrs. Bird & Goodell, of the Palestine Mission, with their wives, sailed from New-York in the brig Shepherdess, on the 9th instant.

According to a statement published in the Evangelical Monitor, the number of Congregational and Presbyterian Churches in the State of Vermont, which are destitute of pastors, is ninety-three. Of these 10 are in Windham County; 7, Bennington; 13, Windsor; 9, Caledonia; 5, Chittenden; 3, Essex; 5, Rutland; 4, Orange; 7, Addison; 8, Washington; 13, Orleans; 8, Franklin; 1, Grand Isle.

The Rev. Mr. Barber, from Rome, was ordained on the 3d instant, at the Catholic Church in Boston, as Missionary for New-Hampshire, to be settled at Claremont.

The mission family destined for the Ottawas have arrived at Fort Meigs, near the place of their future residence. They have seen several of the Indians, who appear friendly.

A literary and religious newspaper, entitled the "Intelligencer," is to be published at Waterville College, Maine.

A resolution, has been submitted to the House of Representatives in South Carolina, proposing that a special committee be appointed to enquire and report to the House, the actual condition of the South Carolina College, and the cause or causes of the present diminution of the students in that institution.

A Society has been formed in Franklin County, Indiana, auxiliary to the American Bible Society.

A meeting of the Young Men's Bible Society of Washington City was held Nov. 4, 1822, at which time the First Annual Report was read. This Society is auxiliary to the Ameri-

can Bible Society, and soon after its institution a missionary was employed to ascertain the number of families in the city which were destitute of the Scriptures. This investigation was commenced, and two hundred and seventy-one families found destitute of the Bible. The health of the missionary failing, all the destitute families were not visited, but it is supposed the whole number is about 350. The Board acknowledges the donation of 100 Bibles and 100 Testaments from the American Bible Society. They have also purchased 140 Bibles and 89 Testaments.

One hundred and twenty Bibles and 131 Testaments have been distributed. 106 Bibles and 34 Testaments remain on hand.

"The receipts into the Treasury during the past year, from subscribers and Bibles sold, have been \$169 97. They have dispersed, for Bible and contingent expenses \$158 50, leaving in the hands of the Treasurer \$11 47."

A Committee appointed by the French Broad Association in North Carolina, have visited the Valley Town Mission, and found the School in a flourishing condition. They think that the money has been well expended, and consider the establishment worthy of continued patronage.

At a late meeting of the British and Foreign Seamen's Friend Society in London, it was stated by one of the speakers that a Capt. Angus of New Castle, had, at his own expense, travelled through most of the sea-ports of England and Holland, for the sole purpose of inducing the seamen to form prayer meetings; and that in this object he had been peculiarly successful.

The Rev. Mr. Judson, of the Burman Mission, writes to the Rev. Professor Chase, under date of April 20th, 1822, that he had finished the translation of the Gospels, Acts and Romans, and thought that before his letter arrived in this country, he should have completed the translation of the whole New Testament. In translating he generally follows the text of Griesbach.

The Sarepta Association of Baptists held its annual session in Jackson county, Georgia, in October, when it was recommended that the Fourth of July be observed as a day of Thanksgiving and Prayer, and that servants be allowed that day to attend public worship.

A Version of the Old Testament, in the Turkish language, by Mr. Dickson, is in progress. He is also revising Ali Bey's Translation of the New Testament.

About one hundred societies have been established in New England, and in the northern part of the State of New-York, auxiliary to the "American Society for meliorating the condition of the Jews." The Rev. Mr. Frey

as agent for that Society has commenced a tour to the South.

The collection taken up in New-York for the Palestine Mission while Messrs. Bird and Goodell were in that city, amounted to about \$600. The New-York Religious Tract Society voted them 5000 English, 5000 Spanish and 5000 French Tracts, and donations of various articles were made to the mission family by individuals.

POETRY.

From the Boston Recorder.

"And Hagar sat over against him and wept,"

Genesis, 21st Chap.

Did not the tear in Hagar's eye,
As o'er her dying son she knelt,
In speechless silent agony,
Show what the anxious mother felt?

And when she softly breath'd her pray'r,
Her tearful eye uprais'd to heav'n,
Did not the anguish beaming there,
Show how the mother's heart was riv'n?

Then, when in sweetest accents fell,
The voice from Heav'n—"thy son shall live!"
Think ye an angel's tongue could tell,
The joys that bade her heart revive?

O, there's a something in the tear,
That dims a mother's kindling eye,
A charm so fraught with love—so dear,
We weep—we know not—care not—why.

Yes—if a spark was ever giv'n
To mortals, from the fires above;
If e'er a flow'r that bloom'd in heav'n—
It is a mother's tender love.

MR. WHITING—Permit me through the medium of your paper to express my sincere thanks to individuals in New Haven, Litchfield, Tolland, Somers and Ellington for the valuable presents received during my present confinement with the typhus fever in Bolton.

With sincere gratitude I desire also to acknowledge the various acts of friendship and kindness received from individuals in Bolton, Orford and Andover.

ASAHEL NETTLETON.

Bolton, Dec. 17th 1822.

The communications of H. have been received and will be inserted.

Several articles prepared for this number, and among them, an abstract of the Seventh Report of the American Education Society, are unavoidably deferred.

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